

V.F. Y.M.C.A - Canada

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A SHORT HISTORY OF THE CANADIAN
Y.M.C.A
1851 - 1944

Prepared for the
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A SHORT HISTORY OF THE CANADIAN Y.M.C.A.

1851 -- 1944

I. FIRST HALF CENTURY 1851 - 1901

Growth

The development of the Young Men's Christian Association in Canada after its founding in Montreal in 1851 was astonishingly speedy. The comparative proximity of Eastern Canada to England and the movement of business men to and from the Mother Country, where the establishment of the Young Men's Christian Association had been observed by visitors from Canada, was an important influence in the beginnings of Association work in the Eastern Area of Canada and especially in the Maritime Provinces.

Another potent factor was the responsiveness of laymen to an organization which focussed its attention and its objectives on the evangelization of youth. This social-historic period was one of egangelistic emphasis.

A large number of Associations were organized in the first fifty years, many of which did not long survive. At the Indianapolis International Convention in 1870 it was reported that there were 85 Associations in the Maritime Provinces of Canada. In 1900 there were only 49 City and Railroad, and 24 Student Associations in Canada.

Leadership

Many of these early Associations were in small centres. Secretaries were not usually employed and the members carried on the activities, mainly of a religious character, with zeal and vigor. It is noticeable in convention and other reports to discover that as the Association grew in numbers and its program enlarged, the common reason advanced for non-success and waning interest was that of lack of time on the part of laymen to give sufficient leadership to the enterprise and the consequent need for competent secretaries. The Corresponding Secretary for Ontario of the International Committee reported to the International Convention in 1875: "Associations are dying because of scarcity of secretaries." One Association was said to have "died of an excess of literary enthusiasm."

Supervision

It early became apparent that some central agency of the local Associations which were independent, autonomous bodies, was necessary in order to exchange experiences and views, and to extend the Movement to new centres. In accordance with this idea, the first convention of North American (U.S. and Canada) Associations was held at Buffalo, N.Y., in 1854, at which a central Confederation Committee, with headquarters in New York, was elected, and a secretary, Rev. William Chauncy Langdon, appointed. In 1855 the first World's Conference was held at Paris, France. In 1863,

the Confederation Committee was re-organized as the International Committee. In 1878 the World's Alliance was organized at Geneva, Switzerland. It is a Confederation of national bodies. In Canada, Provincial Committees were organized in the Maritime Provinces, Ontario, and Quebec, in 1884.

Highlights

The historical development of this period, in both Canada and the United States may be described by indicating some of the "first beginnings" in Association life:

- 1867 - First Association building erected - Chicago.
- 1869 - First Association building erected with gymnasiums - San Francisco, New York.
- 1871 - First General Secretaries' Association of U.S. and Canada.
- 1872 - First Railroad Association - Cleveland, Ohio.
- 1873 - First permanent Boys' Work - Montreal.
- 1883 - First Canadian Travelling Secretary - T. S. Cole
- 1885 - First Training School - Springfield, Mass.
- 1887 - First Field Secretary - Physical Work - Dr. Luther Guleck.
- 1889 - First World Services Secretaries appointed.
- 1892 - First Year Book published.
- 1892 - First Field Secretary for Educational Work appointed.
- 1900 - First Field Secretary for Boys' Work appointed.
- 1900 - First Field Secretary for Religious Work appointed.

Program

Until about 1880 the program of local Associations was confined largely to typical religious activities, such as:

- Bible Classes
- Saturday Night and Sunday Cottage Prayer Meetings.
- Street Preaching - At the Toronto Convention in 1876 George Williams spoke at such a meeting.
- Prison Visitations
- Evangelistic Meetings
- Temperance Societies and Pledges
- Noon Day Meetings

Work for boys as well as men was introduced into the Y.M.C.A. program and spread extensively in the North American Movement. For the last twenty years of the nineteenth century, this age group activity gradually became woven into the

accepted pattern. The idea of man's four-fold development took root and its place in activities is indicated by the appointment of Local and Field Departmental Secretaries in the Physical, Educational, and Religious areas. To serve these fundamental aspects of the growth of boys and men, wise leaders soon saw the necessity for the integration of body, mind, and spirit in relation to the life of youth, and gave their attention to providing facilities and stimulating ambition toward the development of a well-balanced personality. Furthermore, as the Association came to occupy an important place in the life of the community, it became clear that only a program dealing with these major interests of boys and men would be attractive and offer the means of satisfactory growth. It was realized that to continue the almost exclusive religious activities and ignore bodily development as well as mental growth, would put limitations on the Association's usefulness to young men, and affect its definite religious objectives by inability to attract men to its ranks. Furthermore, to pursue such a course would probably lead to the establishment of a new sect or church.

From this brief description of the first half century it will be noted that the Association idea found a favorable response in our country, that local and inter-Associational organization developed steadily along co-operative lines, that employed secretaries were found essential to progress, and that while evangelism continued to be the predominating motive, it was also realized that boys and men had related needs in social, physical and mental growth which must be recognized.

II. FIRST QUARTER OF 20TH CENTURY

The period from 1901 to 1925 is described as a unit, first for the reason that the year 1912 marked the organization of a National Council in Canada, independent of the International Committee, under whose aegis our Movement had been supervised since the year 1854, and second, to include the Great War years and those immediately following, with which the new Council was confronted just after its establishment.

Program

In general the program activities of the Association followed rather closely the principles which had been adopted in the last decade of the 19th century, namely that of the four-fold scheme of physical, educational, social, and religious work. As the volume of departmental activities steadily enlarged, new methods and techniques were developed and field specialists were trained and engaged to give leadership. The Association became noted for its ability to provide a varied leisure-time program which stimulated boys and men in physical, educational, vocational and social self-improvement. At the same time, Evangelism (of a mass and personal character) and Bible Study were promoted through a special Religious Department, with as much vigor and enthusiasm as in the earlier years. In addition, service to special classes were inaugurated and grew rapidly. Groups such as railroad men and men in industry were regarded as part of the Association constituency.

In the generation under review, membership with boys', physical, educational, social and religious activities enlarged substantially. In 1901 membership was 4,220 boys and 14,275 men - 18,495 total. In 1924, boys 15,185, and men 26,625 - total 41,810. Boys attending Bible classes in 1901, 7,015; physical classes, 1,840, as compared with 5,443 and 8,757 in 1924. Men in physical classes in 1901, 4,975 and in 1924, 9,321. Men in educational classes in 1901, 1,306, and in 1924, 1,612. Attendance at all religious meetings and Bible classes - in 1901, 116,900, and 238,700 in 1924. These statistics reveal the splendid growth of the main aspects of Association program. In addition, many other informal activities in the social and entertainment area, in reading room and library facilities; in swimming and life saving; lectures and practical talks, shop meetings, etc. were carried on.

Summer camping for boys was an early program feature which grew steadily in scope and importance. At first it was mainly recreational and religious in character and directed by adults. Gradually its activities were broadened to include formal education, arts and crafts, woodcraft, etc. and its management and control was gradually transferred under guidance to the boys themselves. Instead of a "camp" it is now a "school" of co-operative living and its Christian character influence is powerful. In 1942, 5,835 boys attended camps conducted by Canadian Associations with a total of 95,360 camper days. Holiday camping for young men and women with a program of informal educational activities has also begun to attain a significant place in the life of the Association.

This program pattern determined the equipment and character of buildings, necessitating the provision of gymnasiums, swimming pools, educational class rooms, bowling alleys, etc. and dormitories to meet the housing demand for many young men living away from home.

Supervisory Organization

In 1908 the International Committee appointed a Field Secretary to serve the Associations in Canada. A new development took place in 1912 when the National Council of Canada was formed by the merging of the Canadian section of the International Committee and three regional Committees - Ontario and Quebec, the Maritime Provinces, and Western Canada organized earlier by the Associations in these areas. Two leaders of the International Committee, General Secretary R. C. Morse and John R. Mott, were moving spirits in this plan. Close fraternal relationships were continued with the National Council of the United States (organized later) and Canada, has continued to be an integral part of the International Committee, especially in relation to Foreign, or World Service Work. The Council also became one of the national units in the World's Alliance. The newly organized Council started on its career with twelve secretaries whose positions were described as follows: One General Secretary, one Territorial, or Area Secretary in each of the following regions: Eastern, Central, and Western Canada, two Boys' Secretaries, one Transportation Secretary, one Physical Secretary, one Immigration Secretary, one Field Secretary, two Special Secretaries. Charles W. Bishop, Student Secretary of the International Committee was appointed the first General Secretary. In 1919 at the close of the Great War I, the staff had grown to include 40 men engaged in national work, as follows:

General and Assistant Secretary at Headquarters

Four Territorial Secretaries in the Maritimes, Ontario and Quebec, General West, and West.

Two Transportation Secretaries

Thirteen Boys' Secretaries

Five Industrial Secretaries

Six District Secretaries

Three special Financial Secretaries

One Publicity Secretary.

It will be apparent from this that the Movement in Canada, through its National Council, had embarked upon a course aimed at intensifying existing Association activities and extending Association service to new groups of boys and young men not heretofore included in its operations. It was a properly ambitious endeavour to adequately measure up to the total opportunities and responsibilities in Canada. The progress made was encouraging and if continued would have resulted in large Association growth in our country. Like most of the other post-war projected plans in the business, educational, religious, and governmental fields, the economic depression hindered the accomplishment. The Association enterprise was likewise retarded, and for a number of years afterward the energy of the leaders was directed to defensively "holding the fort."

Extension

The structural and functional aspects of the work did not undergo any specially striking changes. The splendid growth and place of Boys' Work did, however, broaden objectives and demand internal adjustments of building space and leadership. At the end of the first fifty years (1901) 49 City and Railroad Associations were in existence across Canada. In 1912 when our work was nationalized, 70 similar organizations were listed. The 24 Student Associations operated in 1901 had now become the Student Christian Movement of Canada. The losses in City and Town Associations in this period were heavy, about 16 in number, mostly in Ontario and the Maritime Provinces. They were nearly all in small centres of population under five thousand, involving the problem of financing and retaining trained employed secretarial leadership. The new Associations established were all in centres where the population was at least ten thousand and where numerical growth was assured by location and business conditions. Many of them were in Western Canada. The relationship between adequate community financial resources, trained secretarial leadership, and Association permanency is clearly revealed in our history.

In the closing years of this period, following the end of World War I, a new type of Association was started in Canada, namely County or Rural Work. It got underway in the United States earlier, in the year 1903, and a few units which did not survive were organized in the Maritimes and Ontario, but these were short-lived. A natural conception of the possibilities of extending Association work to rural areas was an outcome of World War I. The service provided to Canadian soldiers at home and abroad, the knowledge of our work acquired by young men in the Armed Services, and the general public, and a conviction that boys and men in small communities and rural districts could be served just as had our soldiers, led to a serious attempt to organize counties or inter-communities in all parts of Canada with trained secretarial personnel. It seemed as if the plan could be highly successful and meet a real need of boys and men located outside of large centres of population. For a time, five Field Secretaries were employed and, in a couple of years, ten County or Inter-Community Associations were started. Many problems were encountered which, in time, might have been solved, but the post-war business boom was succeeded by the disastrous business depression and lack of finances compelled the dropping of Field Secretarial leadership so necessary to stimulate, nurture, and guide the project. In a short time, all the ground that was cultivated with great hope and expectation dried up for want of nourishment.

Relationships

Since its founding, the Y.M.C.A. had maintained very little relationship with government bodies except in war emergencies. In summer training camps for the Militia, in service to Canadian Mounted Rifles in the South African War (1900), and notably in the Great War (1914 - 1918) the Canadian Association Movement rendered valuable services in co-operation with the Government and with their endorsement. The record of achievement of the Canadian Y.M.C.A. in England and France in the first World War is an illustrious one. The highest commendations were heartily given by ranking officers of the Canadian and English armies, and the Government officially recorded their grateful appreciation. This chapter in the history of the Canadian Movement, following almost immediately after the organization of our Associations nationally was a truly great achievement in adaptation, management, and ingenuity. It illustrates the awareness and alertness of the organization in meeting special needs of the boys and men who are its field and force.

Another by-product of war work, stemming from experiences and indicating far-sighted vision, was the creation, by the Y.M.C.A., of a program for boys, called Canadian Standard Efficiency Training, or Taxis and Trail Rangers, which swept the country, being adopted not only by the Associations but also in the Protestant Churches. Association Boys' Work took on new life, as a result, and extensive service to young citizens of Canada, whose needs and possibilities had been highlighted by the aftermath of war, was organized on a comprehensive scale. A new national boys' organization, named the Boys' Work Board was projected to which the Association and churches gave leadership and financial support, but its career was also seriously affected by financial shortages and consequent depletion of leadership. The program continued, however, to have a considerable place in church boys' work. Relationships with the churches which, historically, had been one of friendly loyalty, but without official status, were strengthened through this experience.

Buildings and Financing

The period was one of great difficulty respecting buildings, equipment, and finances. Before the war, between 1905 and 1914, steady progress was maintained in erecting new buildings. Building funds were raised and new structures erected. War, however, diverted funds to patriotic purposes, living costs climbed steadily, and direct war enterprises of various kinds made heavy demands upon philanthropy. The disruption of business, in the immediate post-war period, followed by boom conditions and latterly by the depression, drastically lowered the financial reservoir available to private agencies, with the consequence that many Association buildings deteriorated, debts accumulated, and new enterprises awaited better conditions. The intensive short-term financial campaign became the standard method of raising subscriptions. The Association has recently, in most cities, become identified with Community Chests in securing public subscription support. Notwithstanding this situation, though a few Associations were almost mortally wounded, no Association succumbed, and all were able to weather the storm. This fact is a tribute to the quality of both lay and secretarial leadership, and indicates how strong a hold the Movement had in public estimation.

Membership

Membership participation and control engaged attention as never before. The accepted policy of the past, designating members active (church members) and associate (non-church) members, came under analysis. Many of the latter were more active and interested in Association activities than the former. In practice there was little differentiation except that active members had voting powers. Few members actually voted anyway, the policies being shaped by secretaries and Board members. An attempt was made to make membership meaningful by a plan of commitment to the purpose, through enrolment. The idea did not catch fire to any great extent and looseness regarding the conception of membership rights and duties continued to prevail. One of the factors in this membership problem centered around the Association purpose as described in the Paris Basis which was theological in terminology. A new simplified statement of purpose, which greatly clarified the matter, was adopted, first in Canada, as follows: "The Young Men's Christian Association is a world-wide fellowship of men and boys united by common loyalty to Jesus Christ for the purpose of building Christian personality and a Christian society." Control of the Association, as a result of this membership development was broadened to make it possible to include not only those who were members of evangelical churches, but any member who subscribed to the purposes of the Association.

Leadership

A brief comment on leadership, lay and secretarial, should be made, as tools without planners and technicians are impotent. Secretarial standards have progressively risen. An early description of the secretaryship of the Young Men's Christian Association says: "A candidate should possess a certain natural fitness for the position, have a genuine belief in, and love for, work among young men, and a willingness to give his life to the service. He should be young, possess good health and good personality. Educationally he should have a common school, or still better a high school or collegiate course. He should be well mannered, should be a good business man and a good housekeeper and above everything else he should be of irreproachable Christian character and a member of, and intelligent respecting, the cardinal doctrines of, the evangelical church." These characteristics remain as essential requirements for the secretaryship. The educational standards have, however, in the course of time, been raised to college education or its equivalent and many men now entering the secretaryship have post-graduate standing. Furthermore, a two year probationary period in service as a junior secretary, to test suitability, is required before a person can become an accepted secretary. These new standards were adopted in recognition of the proven fact in the history of the Association that professional leadership is the key to successful development. The secretary needs a background of broad knowledge, mental discipline, and vision, to cope with the complex needs of persons, society, and the growing conception of the universe. The possession of such qualities, when coupled with a basic Christian character and a motivation of deep concern for youth, ensures a strong and efficient secretarial leadership.

The number of volunteer committee men grew from 2,980 in 1901 to 4,405 in 1924, and secretaries from 82 to 220. A vital Summer School, providing training, retraining, and inspiring of employed officers had been established at Lake Couchiching about 1900, and operated with increasing effectiveness. It became the rallying centre of men desiring to enter professional Association service, and for men already in, and, to a considerable extent, for laymen. This project has always been an invaluable influence, not only in the enrichment of leadership, but in the study of new means and methods.

An outstanding development by the Association in the United States and Canada was established in 1922, namely the Y.M.C.A. Retirement Fund. The provision of a pension fund for secretaries over 60 years of age ensured the continuous service of professional leadership.

Summary

This period of our history was one of slower external growth but of internal expansion and adaptation. The program was enlarged and refined; co-operative organization for the purpose of sharing experiences, establishing standards, and extension to new local fields was a prominent development. Some Associations established earlier in the enthusiasm of a new cause without strong foundations fell by the wayside. A new type of Association to serve the small communities and rural areas sprang up as an aftermath of Association War Service but before becoming soundly established, this laudable effort had to be abandoned because of the economic situation. Relationships with the Government in war work and with the churches in boys' work were deepened and broadened. Financing and building upkeep were drastically affected by sub-normal business conditions. Membership in the Association became a more vital and meaningful factor of development. Abler men were enlisted, and training processes inaugurated to fit men for Association life work.

III. THE LAST TWENTY YEARS - 1924 - 1944

Extension

During the depression years of the late 20's economic difficulties retarded both internal and external expansion, although during the period there were a few fine examples of courageous forward steps and action. Not many new Associations were organized in Canada between 1924 and 1944. In 1925 there were 70 Canadian Associations, including 2 county organizations, while in 1942 there were 79. The two county Associations, (there were 10 in 1920) had now ceased to exist and two others, one of them a Railroad Association and the other at St. John's, Newfoundland, (which had been organized under Canadian auspices) were also discontinued. The new Associations organized were of three types: (a) in cities where there had not before been any; (b) Community Branches in cities; and (c) Industrial Associations mainly related to war manufacturing. Canadian Associations in 1925 reported programs in 177 industrial plants, with 2,660 events, including Bible classes, sports program and lectures. This kind of service continued with more or less vigorous promotion after the war, but gradually declined until the Great War II. It has recently been revived in a few large industrial towns where Y.M.C.A. secretaries have been engaged at the request of the companies.

Total membership growth in the 20 year period was small. In 1922 there were 15,906 boys (under 17) and 25,429 men - total 41,335. In 1942 there were 18,459 boys and 22,866 men - total 41,325. Boys' membership increased and men's membership decreased. However, it should be explained that in 1942 the Association also served 6,275 girls and women and a further number of 6,323 registered non-members. This new field of service indicates an interesting change in relation to the accepted constituency of the Association which definitely affects both its place in the community and its leadership and constituency located outside the building. This inclusion of girls and women was the result of the development of co-educational interests, both sexes desiring joint activities in social and study programs. Service to the whole family was also a factor. Co-operation with the Young Women's Christian Association was carefully considered, and a general agreement entered into, particularly in the establishment by either the Y.W.C.A. or Y.M.C.A. of Associations in new communities. This trend in the development of providing a program for both sexes and for families is one which may have a large influence on the future of the Movement and will affect objectives and policies.

Only seven new buildings have been erected in the last two decades. At Verdun and Notre Dame de Grace, in Metropolitan Montreal, Acton, Sudbury, and Windsor, in Ontario; Sydney, Nova Scotia; and Vancouver, B.C. Three of these have been enlargements or replacements of present buildings, the others are entirely new structures. In these new buildings some recognition has been given to new functional Association developments by provision of facilities for co-education and family service and combinations of space to provide for informal educational, dramatic, and social activities.

The scope of the Association, by organizing community programs in sections of urban communities somewhat remote from existing buildings headquarters has, in recent years, been increased and enlarged. A standard policy respecting the use of new or acquired building centres in such areas has not, as yet, been reached. Many of these projects have a simple office headquarters with activities carried on in the open air, in churches, and in schools.

Program

It may help some in illustrating changes in emphasis, and perhaps in objectives, to present a picture of what took place with respect to the three-fold purpose indicated by our Red Triangle emblem of BODY, MIND, AND SPIRIT, in the decade of 1922 to 1932, for which comparisons in the following areas are available.

1922	Enrolments	Physical	1932
		Classes 22,245	25,319
"		Educational 2,775	" 1,292
"	Attendance	Bible Classes 204,100	" 36,900
		& Religious Meetings	

Educational activities show a large reduction which is accounted for by the fact that in 1922, 24 Associations were conducting formal educational program, while ten years later only 14 Associations had organized activities in this field. One important factor which needs to be taken into account was the rise and growth of night classes in the public school systems and vocational instruction by business colleges. A notable development in formal educational program took place in the Montreal Association, namely, the organization of college work. Sir George Williams College is an accredited degree-conferring college, providing day and evening classes, located in the Y.M.C.A. and directed by the Association.

The figures quoted for Bible classes and religious meetings specifically so labelled indicate a huge decrease. Many of these gatherings were held, in 1922, outside the building and open to public participation, while ten years later most of these classes or meetings were conducted in the building and related solely to the membership. Furthermore, the conception of religion as a separate activity underwent a change and an attempt was made to include religious implications in all group activities.

In describing program activities, a change since about 1932 in the system of reporting makes it difficult to exactly compare progress, item by item, and to thereby indicate changes in emphasis. Laterly "group" organization including those enrolled in gymnasium classes, swimming, and other physical interests, in social, educational, religious, and other activity areas constitute the prevailing method of tabulating operations. In 1942 there were 5,167 groups in the Canadian Associations, with a total enrolment of 109,673 persons in the membership, and 29,599 persons outside membership. The "group" idea is perhaps the most significant development of late years, involving the significant principles of democratic member planning and self direction and control.

The enrolment in the groups, if segregated into physical, social, and educational classifications formerly prevailing, would, we believe, show substantial numerical gains over the previous decade in the number of participants. Furthermore, the present type of program reveals a much better balance in meeting the all-round personality needs of members. In the realm of religious activity formerly described as meetings and Bible classes, there is a definite decrease in this type of event. Specific isolated religious activities have been superseded by an endeavour to emphasize Christian principles in every activity and to thereby integrate religion with life situations. Some Association leaders and sympathetic onlookers feel that because of preoccupation with, and development of, new forms of program activities, we have tended to lose religious zeal and passion.

Two outstanding program developments have marked the last ten or more years. The first one is Hi-Y clubs, an outgrowth of the Boys' Department and vigorously fostered by them. Membership in these clubs of selected high school students has favorably affected the spirit and atmosphere of school life. In 1942 there were 110 clubs in 41 Association centres throughout Canada, with an enrolment of 2,958. These are potential Association lay and secretarial leaders.

The second noteworthy advance in program is in the Young Men's section. These members, between 18 and 25 years of age, are the descendants of the group with, and for whom, Sir George Williams worked in founding the Association. The plan gives prominence to that constituency which is the backbone of our Movement. Their distinctive needs are acute and their co-operation in citizenship the most vital. Three hundred and thirty-six young men's groups in 25 Association centres are now organized around youth needs and the idea is spreading rapidly.

Economic and international problems, unemployment coupled with insecurity, the part played by young men in World War I, and the appearance on the world stage of World War II, accompanied by new philosophies and systems of government, had a deep effect upon the minds and spirits of youth in this generation. The young men in the membership of the Young Men's Christian Association began to exhibit as never before a rising interest in social education, with the result that programs were enlarged to include activities and studies in questions of citizenship in the national and international field, systems and methods of government, equality of opportunity, economic security, etc. In other words, the pattern of Association activities which, until this time, had been concerned mainly with the personal growth of the individual broadened in conception to include responsibility for the growth of understanding of young men respecting economic, social, and political conditions in relation to the establishment of a Christian society. This enlarged concept of its functions makes the Young Men's Christian Association a significant religious education organization. A powerful influence in developing this idea was the establishment by the Y.M.C.A. of the Canadian Institute of Economic Affairs, which has operated each summer under Y.M.C.A. auspices at Geneva Park, Lake Couchiching, Ontario, presenting what might be called a study course on the level of a summer university session. It has become an informative, stimulating, progressive forum for the discussion of Canadian internal affairs and international relationships.

An event which entered into the warp and woof of the Canadian Association enterprise brought together in Canada, in the year 1931, a World Conference under the auspices of the World Alliance, of boys and men from many lands. The preparation for this conference entailed intensive preliminary studies. The discussions and addresses at the conference itself and the comprehensive reports thereof, about religious, racial, and social and international life, permeated activities and left an invaluable impression on the program.

Relationships

These developments in serving the boys, youth, and men of our Canadian communities have taken place in a social scene where other clubs and organizations of various kinds were also operating and where the church was likewise increasingly endeavoring to serve its boys and young people. The Association does not compete with the church our endeavor is to give assistance by inspiring and training leaders for the church and community. Secretaries are often active church workers. The management of the Association is under the direction of church members and its activities are endorsed by ministers of all denominations. Relationship with the church in recent years has not, however, been intimate. There have not been enough co-operative causes in which both could join. As our objectives are spiritual, aimed at Christian persons and a Christian society, the Y.M.C.A. must maintain a close relationship with the Christian church.

Guidance

This historical sketch of the Association in Canada would be incomplete and unfinished without reference to another phase of service, namely personal counselling, which has been informally in the picture for years, especially in matters of religion, and which has been enlarged to include treatment of citizenship, vocational, physical, family, and religious problems of young men and boys who are finding their way in the world. Nearly 48,000 individuals were interviewed through the Canadian Associations in 1942. It is in this shift from mass to group and personal service that the Movement is likely to find its most useful place in the life of Canada.

Local Organization

The organizational set-up involving a Board of Directors to give general guidance of the Association has not changed to any extent in the 20th century although a real effort has been made to make the governing body representative of all community interests and to include thereon younger as well as older men. As the plan of program activities developed, a pattern of departmental committees for recreation, education, citizenship, public relations, etc. became standard practice. There is a later tendency, now apparent, toward one departmental committee for each of the phases of work, instead of separate ones for boys and young men and men. Personnel Committees, dealing with employed professional and non-professional people are growing in importance and acceptance. Many sub-committees, as House or Property, Business, Community, Extension, etc. are organized as needed to meet the local situation.

Summary

In reviewing this last period the main impression is one of striking internal development rather than large external enlargement. There has been a modest extension to new fields but the advance has been within, not without, the Association. New methods marked by self-created rather than imposed or mechanically determined activities, have developed wonderful renewed interest in the part of the membership and added realism to what we do. The note of collective interest and social action has been strongly sounded. The exclusive policy of an organization concerned only with males has changed to include females and the family in our orbit. Highly trained and qualified leadership has come to be again, as in the first quarter century, as essential to success. Spiritual purposes and aims have shifted from individual to co-operative responsibility. We have returned to the starting point of the Association Movement and are thinking and planning again in terms of the needs, place, and potentiality of youth facing a new world.